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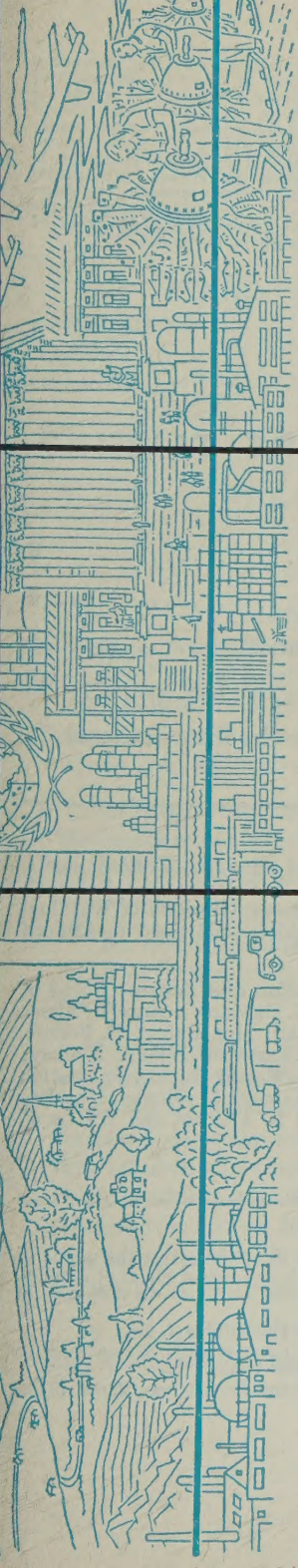

October 1957

SOCIAL PROGRESS

Presbyterian Women Are Talking

—and talking leads to action

SOCIAL PROGRESS

Published by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church, U.S.A., to provide a forum for the church on subjects of social concern for Christians. It includes program resources, legislative developments, and guides to worship, study, and action for leaders of social action groups in local churches, presbyteries, synods, presbyterial and synodical societies. Articles represent the opinions of the authors—not the official policy of the Department of Social Education and Action or of the Presbyterian Church in the U.S.A.

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From This Vantage Point

PLANNING FOR PURDUE

SEVERAL years ago George Bernard Shaw wrote a book on economic theory which he addressed to the "intelligent women" of the English-speaking world. His purpose, as stated in his foreword, was to get at the men through the women. He also suggested that a book addressed to American women would be avidly read by American men.

We have no fear that this issue of SOCIAL PROGRESS, dealing with the topics which Presbyterian women are talking about, will not be read by the no-less-talkative men of our churches, especially the ministers.

The men are bound to be impressed by the scope and depth and reach of the program which the women of our churches are undertaking.

More than four thousand local groups of Presbyterian women are preparing for the next quadrennial meeting of Presbyterian Women's Organizations in Purdue, June, 1958. Although only five thousand delegates will be able to attend the meeting, many times that number of women in the local study groups will have a voice in determining the objectives for the next quadrennium. Every presbyterial society has a study commission chairman whose task is guiding local study efforts and reporting recommendations from local groups to the PWO National Council.

In this issue of SOCIAL PROGRESS we comment (all too briefly and inadequately) on the thirty-six topics the women are thoughtfully discussing. These topics are themselves the result of conversa-

tions held in many hundreds of women's groups last fall and spring and will be featured in the meeting at Purdue. They are arranged in four general groups:

I. Personal and Family Life
II. The Church, Its Fellowship and Task
III. The Community, Majoring on the U.S.A.
IV. The Community, Majoring on the International

Our purpose is to point out some of the implications of the topics from the standpoint of the social witness of the church—community action, human rights, responsible citizenship, international order, ecumenical relations.

We believe that this program is so significant and far-reaching that it will affect, for tremendous good, every part of our church and every aspect of its life.

—The SEA Staff

I-1 How can we combat the evils that result from conformity and competition in our society?

THE URGE TO CONFORM

BIBLICAL faith helps us to take a realistic view of our human situation. We cannot escape the world's conflicts and pressures, or avoid the powerful influences that affect our attitudes and actions. We find it easy to think, feel, and act as the people around us do. But Christian realism helps us to understand these forces, to acknowledge our involvement in the world, and to know our need of God's grace and forgiveness.

To a large extent, our security and mental health depend on a sense of belonging to the groups that are important to us. To gain this sense of belonging, we unconsciously seek to be in agreement with the prevailing opinions of our associates. The pressures to conform are bound up with our desire to have approval and recognition from persons whose opinions we value.

In all areas of modern life, there are too few pioneering spirits who have the courage and the imagination to "go against the stream." Even churches sometimes penalize the free spirits who do their own thinking and refuse to follow the crowd. The Christian community, again and again, is held captive by our culture, instead of being a transforming power that influences and changes patterns of thought and living.

We should keep in mind, however, that the urge to conform is not altogether "bad." Civilized living is largely a matter of agreeing on certain standards of values and ways of behavior. The problem of conformity emerges when group pressure is a pull toward mediocrity, a lowering of standards and a dulling of conscience, and away from high decision and initiative.

Useful Approaches

1. Have the members of the group that is studying the question of conformity list some of the ways in which they themselves, and their families, are influenced in the way they think and in the things they do (and refuse to do) by the people around them.

2. In some sections of the country it may be helpful to consider the extent to which the church itself, in its stand on public issues or in its failure to take a stand, conforms to the attitudes and mores of the community. Is the pulpit free to rise above and to speak over the prejudices of the people?

I-2 How can the Protestant Church influence the content of radio and TV programs? How can we help families to make better use of radio and TV?

MASS MEDIA AND CHRISTIAN INFLUENCE

RECENT social science studies of the influence of mass media point up this crucial factor: attitudes and opinions about social issues and values are shaped not merely by *listening to* or *looking at* radio and TV programs, but by the process of reacting to and discussing them in small groups of friends, family, co-workers. We tend to respond to a particular program as others respond whose ideas we value. We reach conclusions about what we see and hear through mass media in community with others.

This social factor should be reassuring to parents and church school leaders. Church and home can supply the needed balance and corrective for questionable programs.

Churches, on the other hand, need to be aware of the complex over-all problems of mass communication. As an article in September *Harper's Magazine* suggests—many American cities are one-newspaper towns. The current trend is toward fewer newspapers and other outlets of communication. Newspapers got interested in obtaining radio station licenses many years ago and have succeeded in getting the most important TV licenses. Currently one newspaper licensee may own a number of TV stations. This concentration of news channels and sources has obvious dangers. (*Harper's Magazine*, p. 79.) A monopoly of channels of communication is a monopoly of the approaches to the minds of the citizens.

Useful Approaches

1. Ask each person to report on the TV-viewing habits of her family. How many hours per week? What programs? What emphases do these programs stress? Do family discussions ever begin with the opinions presented by the newspapers, TV, and radio?

2. Ask the group to list the kinds of programs that would strengthen family and community life. Discuss how to approach the TV stations, sponsors, and the public, to increase the number of programs of this quality.

3. Is the group satisfied with the local newspaper? Invite suggestions for upgrading the quality of news reporting, coverage, and editorials.

Study a few issues of *The New York Times* (including the Sunday edition) for comparison with your local paper.

Study the present policies and resources of the Broadcasting and Film Commission of the National Council of Churches.

I-3 What is the responsibility of our organizations and what can be done to help individual women face problems like boredom, loneliness, frustration, and feeling unwanted and unneeded?

FACING LIFE AS IT IS

How are we "*to face* . . . boredom, loneliness, and frustration"? The Christian does not assume that she can ever completely escape them, nor should she desire to. As Bonhoeffer writes, not even God fills "the gaps" of aloneness in our life. Indeed God makes the gaps exist to remind us of our creatureliness and of the awesomeness of our existence.

The hearing of the gospel and the consequent obedience of faith should make us more sensitive to the tragedy of our life and of history. On the other hand, the church, when it is "the community of the sensitive and the concerned," becomes a place where people can find acceptance, kinship, and support.

The fellowship of suffering which we find in one another makes us able to face and live through the boredom and frustration of the modern world without overmuch anxiety and despair. Our real problem is the loss of meaning and the loss of community in the church.

Useful Approaches

1. Most of us hunger to really know other persons and to be known by them. Seldom are we honest enough and free enough to experience this kind of fellowship in the church. Does the group really understand the problem of our alienation and disintegration?

2. After discussing this, try to analyze what creates the self-awareness and sympathy that we have experienced in other communities or groups. Why are these lacking in the church? The very connotations of the word "organizations" suggest obstacles to real encounter between persons.

3. One way of getting at this question is to analyze the typical "day of a homemaker" as over against her needs as a person to see what moralistic assumptions and cultural necessities suppress her fullest growth and expression. Does the church foster this condition? What can be done about it through the pastoral care of the laity for one another?

If there is a psychiatrist in your community who is oriented to a Christian perspective he or she would be an excellent resource for this discussion.

See also Rollo May's *Man's Search for Himself,* selected chapters.

I-4 How can we become more mature as Christians and more responsible in "churchmanship"?

RESPONSIBLE CHURCHMANSHIP

MATURE Christian faith requires *first*, sensitivity and awareness of what God is doing in human events and *secondly*, response and loyalty to the activity of God. Karl Barth enjoins Christians "to sleep neither over their Bibles nor over their newspapers." Christian decision is an amalgam of faith and facts.

The living word of God calls us to live life with a due sense of responsibility not as men who do not know the meaning and purpose of life but as those who do. Christians belong to a fellowship that binds them together in Christ. It is therefore the joint responsibility of the fellowship or *koinōnia* to follow a "style of life" consistent with its origin and nature. The mature Christian accepts the disciplines of "*koinōnia*-living." His ethics are the ethics of a community of believers who see the world organized around its true center, God the Creator and Ruler of the universe.

Responsible churchmanship involves far more than conventional individualistic goodness. "The act of faith which sets a man with the new Community is an act of exultant solidarity, wholly spurious unless it issues in the feeding of the hungry and the clothing of the naked. The symbol of compassion becomes a symbol of political obligation, an obligation as urgent as the Evangel: for in the Gospel the cup of cold water is close-yoked with the act of faith and with the preaching of the gospel itself, the one no less urgent than the other." (*The Renewal of Man*, by Alexander Miller, pp. 107-108.)

Useful Approaches

1. Poll the group to see how many really feel that their faith and their consequent knowledge of the meaning and purpose of life has matured over the past few years. How many can say that they have really tried to "think through and live out" the meaning of the gospel?

2. Can the group make a list of the elements of "Christian maturity" that they lack? Each one can be examined to see what it implies for Christian education, for nurture and action in your church.

Be careful to see that "churchmanship" does not mean "Presbyterianism," "busyness," or "acquiescence to ecclesiastical domination." Discuss what it means to be priests to our sisters, and not just denominationalists, "church workers," or second-class citizens of the Kingdom.

I-5 How can Christian lay leaders be used more effectively in church and community services?

SERVING GOD THROUGH OUR VOCATIONS

IN THE teachings of Martin Luther, the secular life was glorified, not because it ministers to salvation but because it ministers to the common good.

An American theologian, Alexander Miller, of Stanford University, has written extensively and usefully on the subject of Christian vocation. He points out that every person's work can be a Christian vocation, whether it be in the field of engineering, medicine, teaching, farming, labor, jurisprudence, government, home management, or the ministry.

"To take Christian vocation seriously in relevant contemporary terms," says Dr. Miller, "involves not only the diligent performance of the work that lies to hand, but the informed and incisive criticism of the conditions under which the work is done. . . . To develop an understanding of what Christian vocation means in the twentieth century will involve vigorous attention to the work . . . patterns characteristic of our society."

While the church has urgent need of the most qualified and dedicated professional leaders, we tend to give undue priority to church-related vocations. Dr. Miller raises the question "whether those who offer themselves for 'full-time Christian service' have in every case measured their particular gifts with precision and related them in terms of social usefulness to the plain needs of mankind. God is better served by a gratified mechanic than by an unqualified cleric."

Useful Approaches

1. An important modern frontier of Christian adventure and advance is in the realm of Christian vocation. A question which every Christian should ponder seriously and continuously is this, What does it mean to be a Christian in my daily work? Let the group studying the question of vocation list some of the moral problems they face in their occupations.

2. It would be useful for the group to make a list of the ways in which people with time on their hands, or even busy people in their spare time, can engage in worth-while work in the church and community, either on a voluntary or part-time pay basis.

3. An important resource is the report of Section VI of the Evanston Assembly of the World Council of Churches. This report dealt with the Christian in his vocation. See *Evanston Speaks*, pages 59 to 67. See also *Every Church and Evanston* (a study guide), pages 17 to 22.

I-6 How can the family as a whole contribute to church and community in a more united and forceful way?

NEW FAMILIES FOR CHANGING TIMES

OUR complex urbanized, industrialized society has brought great changes to the modern family. The old clan family of three or four generations has been reduced to the conjugal family of two generations, free to move as modern industry moves and provides jobs.

If the family as a whole is to make its full contribution to church and community, most churches must revise their ideas of the family and see the family not merely in its church relationships (as members of church school, WF, the diaconate, PWO) but in the total context of the relationships its members have with many groups in the community.

The church will not serve its families simply by providing bigger and better family nights or by taking a nostalgic view of the family as it was, firmly rooted in the family farm or homestead.

As we think of the term "family" we must also see the increasing varieties of families today—widows and young children, widows and grown children, middle-aged sons or daughters caring for aged parents, and so forth.

If church officers and congregation have studied the community and devised a plan for ministering to it, church families are strengthened by working in the fellowship to carry out the church's goals that advance the public good. Christian families seek not only *Christian* objectives but necessary *human* objectives with a particular Christian drive and energy.

The community of faith should help each family to overcome an idolatrous fixation upon itself, to live a life of faithfulness to Christ expressed in its openness, its willingness to widen the circle of its love and influence to include "the neighbor near and far."

Useful Approaches

1. Begin by looking at your church's families. Are those whose members contribute most to the church and community also the most harmonious, stable families?

2. Ask the group to list the forces within and outside the home that prevent the participation of the family, as a unit, in church and civic (not purely social) activities.

3. Ask the group to list the ways these obstacles can be removed or their influence lessened.

If there is a Family Service Bureau in your community its services may be sought in throwing more light on the questions above. Ask one of their consultants to sit in on your discussion.

I-7 What practices in the spending and management of our money should be a reflection of our Christian principles (such as tax reports, investments, ownership and management of property)?

CHRIST AND THE DOLLAR

A DOUBLE standard of morality exists in American life. People who would not knowingly cheat a neighbor or friend will take pride in short-changing the government, for example, in income tax returns. People who would have little but contempt for a co-worker who failed to acknowledge an error will go to great pains to get a traffic ticket "fixed." We have one code of ethics for our personal face-to-face contacts with persons we know and another code for impersonal relationships with government, business, and so on.

In an economy like ours we have to rethink our ideas about money and its uses. We are prone to criticize "Madison Avenue" advertising firms that manipulate public opinion and buying habits, yet many products of mass production must be sold if we are to have full employment. Nevertheless most of us will admit that there is an increasing confusion between what we truly need, what we want, and what we consume. To feed and clothe their families American breadwinners and consumers are caught in a network of dilemmas.

The world knows nothing of stewardship. It spends and is spent. It knows only want, satisfaction, and expediency. The church sees money and property in the light of redemption and the hardship of Christ. A Christological concept of stewardship acknowledges Christ's Kingship and our responsibility to him as wise and just trustees of all we possess, and as profitable stewards of the earth's resources, dedicating all to man's redemption.

Useful Approaches

1. People don't always spend money for things but often for the values, satisfactions, symbols that the things represent. Have the group list these hidden wants and expose them to the critique of the Christian faith.

2. Almost everything costs money, but there are some things that can substitute for having a personal fortune. Have someone explain the principles and purposes of the Cooperative Movement.

3. Ask for suggestions as to what the church can do for the financial welfare of its members and the total community.

Write to the Cooperative League of the U.S.A., 343 S. Dearborn Street, Chicago 4, Illinois, for the pamphlet *Christianity and the Co-operatives.*

See also June SOCIAL PROGRESS.

II-8 How can the church realize more fully the fellowship of all its members, particularly the aged and handicapped?

SERVICES FOR HANDICAPPED PERSONS

MANY older and handicapped persons could be cared for in their own homes, better than anywhere else, if full-time or part-time nursing and housekeeping services were available.

Jewish congregations have established many kinds of home care and institutional programs to aid the families of aged and handicapped men and women, and it is expected that all members of the Jewish community will share in meeting the problems that age and a chronic illness present.

A few Protestant groups are experimenting with co-operative housing for aging persons, but these plans provide no assistance for the people who do not wish to give up their homes.

Our churches, which have so much to offer in available skills and resources, could render a greatly needed service by

- establishing training centers for home care and practical nursing;
- setting up employment services through which families needing assistance could secure the help of trained workers;
- counseling with families and referring them to other health and welfare services in the community.

Pioneering efforts to set up training and employment services would be a boon to retired persons who need to supplement their income, and a blessing to the families of aged persons who desperately need help in their care.

Useful Approaches

1. Persons interested in problems related to the care of handicapped persons, particularly of the aged, would do well to analyze current population data and trends which underline the looming need for greatly expanded programs of help for older people. The May, 1957, issue of SOCIAL PROGRESS features an excellent article by Dr. Roy W. Fairchild on "The Church Faces a Changing Family."

2. A group studying the problem of the handicapped may wish to compile a list of the institutions and services available for the care of older people in the community.

3. It is high time for churches to be concerned about public programs of service and care for aged persons.

4. Every church should see to it that the many older people in the congregation and in the neighborhood are included in its plan for service, for study, and for fellowship.

II-9 How can we lessen class distinctions which we find within the Presbyterian Church and build toward a wholeness of Christian fellowship?

WHY THE STATUS QUO MAY BE SO

THE discussion of this question may be made more precise if the word "class" is thought of in contrast to the word "caste."

In America we have both "classes" (achieved by economic and educational effort) and "castes" ("assigned" by society). A person can change his class by bettering his economic condition—e.g., getting promoted—or improving his education—e.g., going to night school. This is happening all the time. Sociologists call it "upward mobility." However, caste is a hereditary "condition" and cannot be changed upward.

Today caste in our country is racially derived, inherited. One may not, by acquiring wealth or education or culture, change his race. His "position" in society (or the church) is by virtue of his caste—his race. It is probably reasonably accurate to say that if white Presbyterian churches tend to be "middle-class" in relation to white society, Negro Presbyterian churches tend to be "middle-class" in relation to Negro society. Class distinctions exist *within* castes.

The discussion of the question assigned to this group centers around *class* distinctions in the church. It is well to be clear and precise about the subject. *Caste* distinctions are discussed more properly under Assignment III-23.

The following factors should be borne in mind:

- All Presbyterian pastors are college and seminary graduates.
- The median educational level in America is roughly twelfth grade. An educated ministry—its language, tastes, dress, habit, and so forth—tends to appeal to educated people.
- Many Presbyterian churches are geographically located in the midst of an economically well-off community—more so than in the slums. They draw their membership largely from this community.

Useful Approach

Making sure the group has its thinking informed by the foregoing, ask the question: From a Biblical point of view (see James, ch. 2; I Cor. 12: 1-12), what makes a "class church" faithful or unfaithful? The mere fact that it is a "class church" or what it does with the people near its doors and in its sanctuary who are of a different class? What is the difference between the faithfulness of a church that strives desperately to maintain its class *status quo* and that of one that seeks to change it?

II-10 What practices of individuals and organizations within the church deter Christian witness? How can we overcome them?

SEEKING A STYLE OF LIFE

THE problem here is twofold: (1) whether a church and the individuals in it have a distinctively Christian faith to express, and (2) whether the externally visible aspects of the life of the congregation and its members honestly express that faith. The problem is thus one of maintaining consistency between what is believed and what is lived.

It is possible for a church or a church member to "put on" many of the outward accouterments of the faith—spoken prayer, Sabbath observance, and so forth—and still not have a faith to express. It is also possible to have the faith and choose, for various legitimate reasons, to express it in outward forms that are not conventionally or customarily regarded as Christian.

The point is that the form (the outward shell) of the Christian faith as it is lived out by Christians varies widely according to the culture, the geography, the era in which the church exists.

Architecture, hymnody, worship, outward behavior, have the purpose of being expressive rather than impressive. The marriage service, the funeral service, the worship of a congregation, if they are honest, are expressive of the faith of those who are the participants, not necessarily impressive in the eyes and ears of those who watch or hear.

The goal of every church and every Christian could well be to define the unchanging core of their faith and seek together the constantly changing forms of worship, behavior, speech, dress, and habit that are most fitting for its time and place, that is, "the style of life" that constitutes obedience to God here, in this community, and now, in this time.

Useful Approaches

1. Let the group seek agreement about what the foregoing *says*, without discussing whether they can *accept* what it says or not.

2. Let them then list some of what Paul calls in Gal. 5: 22 "the fruit of the Spirit." How do these compare with some of the forms of behavior that Paul is concerned about elsewhere (I Cor. 10: 23 ff.; 11: 4-5; I Tim. 5: 23)? Which of these two lists deals with the permanent fruits of the faith, and which deals with those temporary externals that were peculiarly appropriate to the time and place of the New Testament church?

II-11 How can the church include in its fellowship and be of help in the community to the displaced person, the new emigree, the migrant, the military, and the trailer population?

STRANGERS IN OUR MIDST

THERE are two ways, generally speaking, in which our churches can minister to special groups of "newcomers" in the community such as military personnel, migrant workers (usually agricultural), the trailer population, new arrivals from other lands, refugees.

First, churches can use their influence to eliminate everything that undermines the rights and welfare of the newcomers and to encourage everything that contributes to their well-being.

This means that churches should be aware of prevailing community attitudes toward the "strangers" in their midst. Do local citizens welcome or reject them?

Churches should also be aware of the needs of the newcomers and of the ability of the community to serve them. What community resources are available for meeting basic needs in terms of health services, schools for children, adult education, recreation, legal counseling, employment, job training? What allies can the churches count on in serving newcomers?

Secondly, churches should extend the welcome mat—making every effort to include the newcomers in their fellowship. Organized groups in the churches providing classes and activities for all ages should seek to be as inclusive as possible in reference to the newcomers in the community.

Churches have the responsibility in helping their members to appreciate the newcomers, to understand their problems and needs, to offer them friendship and companionship, to help them in being accepted in the community and in becoming adjusted.

Useful Approaches

1. In order to discover the "facts of life" about such groups as migrant workers, trailer dwellers, and military personnel, it is useful

a. to interview public officials and directors of welfare agencies,

b. to observe conditions in the neighborhoods in which the newcomers live or which they frequent.

2. The Committee on Resettlement Services of the Presbyterian Church in the U.S.A., located at 156 Fifth Avenue, New York 10, New York, is a principal resource for information concerning refugees. For information about migrants and co-operative Christian work for migrants, consult the Division of Home Missions of the National Council of Churches, 257 Fourth Avenue, New York 10, New York.

II-12 What is the Christian's responsibility for evangelism? for other special religious groups?

EVANGELISM IS ALSO DOING THE WORD

EVANGELISM has to do with taking the whole gospel to the whole man in the whole world. It refers of course to proclamation, but does not deal solely with words. It includes not only the direct and immediate giving of one's life to Christ, but also the day by day, week by week, and year by year growth of children, youth, and adults in understanding and in total commitment. Evangelism has to do with the reality of God's redeeming activity in all of life and therefore can never be separated from Christian nurture, growth, and action.

Dr. Albert T. Rasmussen writes: "Christian action is true evangelism; calling men and women to a life of witnessing, not only by talk, but also by needs and expressions in their careers in family, vocation, and citizenship."

We need to be clear as to our responsibility to the non-Christian. Are we called upon to collar some starving Moslem in the slums of Damascus and ask him, "Are you saved by the blood of Christ?"

The gospel must be preached to all the world—horizontally and in depth. To find the new forms that "preaching" must take in order to be faithful to God's ultimate purposes is the task of the church today. The Word must always be made flesh to bring a new, transcendent reality into the life of man.

Useful Approaches

1. Ask each member of the group to write in her own words a good working definition of evangelism based on her reading of a good book on the subject such as D. T. Niles's *That the World May Believe.*

2. Two basic categories to keep in mind when planning church strategy are (*a*) the message and (*b*) the situation. The group must be able to accurately describe each before it can competently make recommendations for evangelistic strategy. The basic question is, How can we bring this message to the person in this situation?

3. List the organizations in your church. In the context in which each of these groups works, what approaches to the evangelistic task of the church seem theologically sound, relevant, and effective?

Check your back issues of SOCIAL PROGRESS.

II-13 What is the place and function of church-sponsored education in the U.S.A. and abroad? How can we strengthen this work?

CHURCH-COLLEGE RELATIONSHIPS

THE question for discussion is oriented toward higher education, church-related colleges, and Christian student centers at state universities.

One major function of Christian education is to produce people who know God as the Father of our Lord Jesus Christ, *and* who are able to think faithfully and creatively about the common good. This latter requires "the eyes of faith" and a knowledge of contemporary realities so that mature Christians can discern the hand of God at work in "the signs of the times" and respond faithfully to him.

The key issue here is the way in which the community of faith (the church) shall be related to the community of learning (the college). The church has an obligation to be the champion of all communities of learning, not just those supported by Presbyterians. It must be zealous for academic freedom on all campuses, defending the integrity of the scholarly community so that (1) teachers may be free to make scholarly inquiries and proclaim that which they have discovered and (2) students may be free to learn and seek the truth wherever it may be found.

Presbyterian colleges have a particular responsibility to contribute useful solutions to the world's most pressing problems—the development of integrated communities, the advance of freedom and human rights around the world, for example; also to demonstrate within their faculty and student body the virtues of freedom and justice.

Useful Approaches

1. A useful point at which to begin the discussion might be to ask the question: Is it the business of the Christian college to produce students who are Christians, or Christians who are students, or both?

2. Is it enough for Presbyterian colleges to admit a few students of another racial group? Is their task rather to establish integrated faculties and administrative bodies, and give every student the privilege of association with scholars and students of all cultural groups? This is the only valid preparation for living in today's world.

3. Since religion pervades every aspect of culture, how can church-related colleges tackle the difficult task of giving religious dimensions to all established departments of learning—history, philosophy, psychology, sociology, art?

II-14 In what areas and in what ways should the Presbyterian Church work with other denominations for effective Christian witness?

THAT ALL MAY BE ONE

THE unity we seek in the world-wide church movement known by that formidable and unfamiliar term "ecumenical" is not simply to prove the popular assumption, "the more we get together, the happier we'll be." Ecumenical encounter is for the purpose of witness—to do the work of the Lord who has called us into one great church not for our own comfort, but "that the world may believe." Mission and unity are inseparable.

Most of us are not sufficiently repentant of the divisions in the church of Christ. We have no sense of penitence and shame that we are fragmented and our influence mitigated by denominational divisions—not to mention those of race and class. We minimize the importance of union services, interchurch study groups, interdenominational projects, and councils of churches. And all this indifference is expressed with little sense of guilt for the brokenness of the body of Christ which it perpetrates.

Perhaps one weakness in the call to unity is our failure to make the more effective penetration of the community the real objective of interdenominational activity. If we look together at what the church should be doing in the community, we will discover that most problems are not Presbyterian problems, or Baptist, or Methodist problems. We must "go into all the world" together as a united Protestant church in order that the world may feel the power of our redemptive involvement in its life and believe on him who has sent us.

Useful Approaches

1. List the ways in which the churches in your community compete with one another with a resulting poor economy of money, time, and energy.

2. Ask the group for suggestions for more interchurch co-operation that would help Protestants to (*a*) make a greater impact on the community, (*b*) learn more about the differences and similarities among various communions, (*c*) increase the appreciation and support that each church receives from its own membership.

3. Have the group look at the organization of the local council of churches, the National Council of Churches, and the report of Section I of the World Council of Churches.

One of the most useful resources for this study is *Evanston Speaks,* which contains six reports of the Second Assembly of the World Council of Churches.

II-15 What program should the Presbyterian Church undertake through the proposed Commission on Ecumenical Mission and Relations?

A NEW DAY IN WORLD MISSION

ONE of the most significant developments in the Presbyterian Church in the U.S.A. is the proposal (approved by the General Assembly in May, 1957) by which two great agencies carrying responsibility for Presbyterian "foreign relations," the Board of Foreign Missions and the Permanent Commission on Interchurch Relations, are to be merged into a new Commission on Ecumenical Mission and Relations.

In the name of the new agency, each word is meaningful:

Commission implies with new emphasis that the agency represents the entire church in its overseas involvements and responsibilities.

Ecumenical means that the interests of our church are world-wide, that they embrace the concerns of men everywhere, that our church joins itself with other churches in Christian witness and service.

Mission suggests that in this endeavor the church is seeking to respond to God's call, that the task is single and comprehensive, that our work overseas embraces more than missions (in the older sense).

Relations takes into account the rise of the younger churches in Asia, Africa, and Latin America, their role in the world Christian community, and the importance of our serving in these areas by assisting and cooperating with the established churches and church councils rather than through independent, American-controlled "missions."

Useful Approaches

1. A group studying the revolutionary changes in our church's foreign program should discuss the reasons for and implications of the use of the term "fraternal workers" as a designation of our overseas representatives. In what ways is the new phrase truer and better than the older (now becoming outdated) term "missionaries"?

2. Let's dream a bit. Can we imagine a day when every person our church sends overseas to fill an assignment as a fraternal worker in one of the younger churches is "matched" by a Christian from overseas serving in a comparable way in our church? When that day comes, will we not have a new understanding of ecumenicity, a deeper experience of the reality of the world-wide Christian community?

II-16 How does rapidly changing America demand of the Presbyterian Church an entirely new program, a new strategy of national missions?

MEETING CHANGE WITH CHANGE

THE new strategy for missions, both national and overseas, is to meet change with change.

First, there must be a shift of emphasis from social service and alleviation of human suffering to social action that tackles the root causes of injustice and social dislocation.

The church's ministry to migrants is a case in point. For years Presbyterians, in co-operation with other denominations, have brought chaplains to migrant camps, set up child services and Bible schools. Such ministry was needed, and is still needed, but if that is all we do for migrants, the program gives tacit acceptance to the fact that millions of human beings are exploited by an agricultural system that is certainly less than just. Here is the church trying to make the best of an evil situation without questioning the system or attempting to change it. Migrants need ministers and Bibles, but also fair employment contracts, protection of local laws and welfare services, and fundamental education in every phase of living. The growers who profit by the migrant labor system need to be reminded of their responsibilities to their neighbors.

Secondly, there must be a shift in church strategy from preparing persons as individuals in the art of personal Christian witness to equipping them to work together as a corporate fellowship for justice.

Useful Approaches

1. We usually think of Asia, Africa, and Latin America as being "areas of rapid social change." America itself is undergoing rapid transformation in practically all phases of its life. The April, 1957, issue of SOCIAL PROGRESS presents in condensed form an important paper, "Changing America," which was prepared last winter by the staff of the Division of Christian Life and Work of the National Council of Churches. Every member of the group discussing a new strategy for national missions should read it.

2. Let the group endeavor to make a list of "rapid changes" that are taking place in its own community. How do these changes challenge the church? What new strategies are needed?

3. Many churches minister to only selected groups of people in the community in which they serve. How can the church broaden its ministry so as to serve the entire neighborhood?

II-17 What should be the major emphases in the teaching ministry of the Presbyterian Church?

REDISCOVERING THE FAITH

ALL of us are aware of the tremendous opportunities which are inherent in the church's program of Christian education. It is not enough, however, to have hordes of children in the church school, new educational buildings going up, and group meetings every night unless every year more and more people know more and more about the Bible, the theology, the life and work of the Christian church as well as becoming more effective followers in their personal life and work relationships.

One of the perennial problems of the Christian church is to disentangle from the ideological web of its cultural environment the basic, Biblical content of the true faith. Many people today who attend church services every Sunday have great difficulty differentiating the authentic Christian faith from what *Life* magazine called "the moral consensus of the American middle class."

There is a core of Christian faith that people must be taught and there are ways of expressing this core in worship, study, and action. The fact that not many people can articulate what the gospel is and fewer know what it means to live it daily suggests what is the main task of Christian education.

It is a continuing task. We are in constant danger of permitting authentic Protestantism to evaporate into the secular atmosphere that surrounds us. The church must never be lulled into a hypnoidal security by the aroma of Christianity which exudes from the culture. We must constantly rediscover the pungent odor of the gospel and find new and creative ways of transmitting it without adulteration to those within and without the church.

Useful Approaches

1. Ask the group to examine the theology of the *Christian Faith and Life* curriculum of the Presbyterian Church U.S.A. Help them to express in their own words what it means. How near is your church to achieving these goals in its educational program?

2. Examine the main emphasis of your church's Christian education program. Diagnose its successes and failures.

3. Examine the program of the PWO to see that its emphases are consistent with the theology of the church. How can PWO help to strengthen the content and method of Christian education in your church?

III-18 How can we be constructive in relation to the problems of alcohol?

THE CHURCH AND ALCOHOL

An influential statement of the church's concern for the problems related to the use of alcoholic beverages was approved by the General Assembly of the Presbyterian Church in the U.S.A. in 1946. Subsequent General Assembly pronouncements on alcohol (such as the useful statements of 1947, 1950, 1954, 1957) underscore the importance of the 1946 declaration. Here are a few brief excerpts:

"We begin with pastoral and social concern for alcoholics and excessive drinkers and for their families. Alcoholics, as well as their families, need the full ministry of the church. We recognize that once drinking has passed a certain point, alcoholism is a disease; that is, the drinking cannot be stopped by a mere resolution on the part of the drinker. He needs treatment, not punishment; understanding, not condemnation."

"Alcohol education in the church must be persistent and many-sided, reaching adults no less than children and youth, accurate in its facts, uncompromising in its claims, intelligently graded and imaginatively presented."

"As Christians we intend to act, taking those specific steps which we believe will lead us most surely toward our goals of voluntary abstinence and elimination of the traffic."

Useful Approaches

1. A group discussing the problems of alcohol will want to know what is being done in the local schools in the field of alcohol education. The church can encourage school administrators to include units on alcohol in the regular curriculum (perhaps in courses on health), rather than rely on occasional assembly talks.

2. It would also be useful for the group to discover and evaluate the services available for alcoholics and "problem drinkers."

3. Another approach has to do with the enforcement of local laws relating to the distribution, sale, and use of alcoholic beverages.

4. A valuable resource is a 1956 publication — *Understanding and Counseling the Alcoholic*, by Howard J. Clinebell, Jr. This is an Abingdon Press book and is available through Westminster Book Stores. Another important resource for church groups is the November, 1957, issue of Social Progress.

III-19 What responsibility should the church have for public education?

EQUIPPING YOUTH FOR CITIZENSHIP

ONE cannot be a good Christian without also being a good citizen. But one can be a good citizen without being a good Christian. Literally hundreds of devoted public servants of non-Christian (and some of humanist) background testify to that.

It is the business of the church to produce Christians, that of the public schools to produce good citizens, and that of the executive arm of government to use force if necessary to preserve the delicate balance of freedom, justice, and order in society against the depredations of those who are neither good citizens nor good Christians.

In a "pluralistic society" such as ours, the Federal Constitution wisely protects our children and young people from the efforts of those with more zeal than wisdom to use the public schools for what they are not intended or equipped to do—make children into Presbyterians, Jehovah's Witnesses, Roman Catholics, Jews, Christian Scientists, atheists, or even "religious people" (whatever that means). Under our Constitution a child may neither be given a religious faith, nor be robbed of a religious faith by what he is taught in the public schools. He is left free to be "caught" by the faith that his church and home teach.

Since the church is responsible for "producing" Christians (who, if true to their faith must desire to be good citizens), it best fulfills its responsibility to the public schools when it does the one thing, and one thing only—helps the school get the facilities, the trained teachers, the money necessary to do *its* job of equipping children to be good citizens.

Useful Approaches

1. Ask the group to consider the questions: When is a Roman Catholic, with respect to his faith, a good public-school teacher? When is he a poor teacher? Would the group be willing to use the *same* criteria with respect to a Presbyterian teacher and an atheist teacher? If not, are they thinking clearly?

2. Study the Official Statement, "The Church and the Public Schools," approved by the 1957 General Assembly.

III-20 How can the church help meet the present-day problems of youth?

MEETING THE NEED THROUGH TEAMWORK

AFTER pointing out some of the evidences of lawlessness and delinquency in a sprawling ghetto, a police official of a large Midwestern city who was conducting a tour for members of a social education and action institute, drove through one of the wealthiest, most fashionable suburbs nearby.

"This," he said, "is my most difficult area for juvenile delinquency. The kids here are hard-bitten, wily, difficult to handle. They respect neither their parents nor the law. Too much money, too many big cars, too much freedom."

The touring group of Presbyterian leaders stared incredulously out the car windows at the expensive ranch-type homes, the tidy lawns, the swimming pools, the modern, expanding churches.

Do not the problems of our youth go deep down into the matrix of our contemporary culture: its myth of perfectibility, its pagan values, its dehumanizing technology, its abdication of responsibility, its aimless tempo, its phoniness? All these symptoms of our present sickness and more are convincing evidence that "better homes and gardens" will not make our children whole again. Nor will bigger and better Sunday schools and little balms of piety in quotable capsules.

A new approach to the relationship between the church and culture—comprehensive community planning, more teamwork among the organizations, including home, church, and school—dealing with human welfare, is necessary before we can begin to reconstruct physically and spiritually the ethos that makes youth such a perilous experience for millions of Americans.

Useful Approaches

1. There should be several professionals in the child welfare and juvenile agencies in your community who would be glad to share with you in this study. Ask them to diagnose the trouble spots in your community, present recorded interviews with juveniles, reveal the findings of significant studies in this field.

2. Try to diagram the kind of interagency co-operation in your community that would attack the problems of young people.

3. Ask the group to list the additional services the church needs to offer youth. Preliminary to this, perhaps, is to have them agree on a reinterpretation of the message and mission of the church to deal realistically with the cultural dislocations that America is experiencing today.

III-21 How should the church adjust to the changing social situation brought about by automation?

AUTOMATION AND PEOPLE

AUTOMATION has been variously described as "the human use of human beings" (Peter Drucker), "our fourth industrial revolution" (Arnold M. Ross), "a philosophy of manufacturing" (Dell Harder), and viewed by some critics as "the deity of the day and a substitute for God." David A. Morse, Director General of the International Labor Organization of the United Nations, suggests quite simply that it means to produce more with less effort.

As we contemplate automation we must free our minds of the notion that technical skill can be a substitute for God's sovereign power and ordering of the universe, and realize also that machines and mechanical formulas cannot solve the great human problems of our time.

We also need to understand that automation is not new. It really began in prehistoric days when early man discovered tools. It has been highly developed within the last fifty years by mass production. The newest thing about it today has been not the process but the way of looking at the coordinated use of machines.

Automation, atomic energy, and related technology make and measure many complicated products and computations, and give great impetus to higher living standards. With wise long-range planning and regard for the workers involved, automation will not degrade personality but enhance it, as it frees workers to develop greater skills and perform highly interesting and useful work.

Useful Approaches

1. The church has a role to play in helping both employers and workers to be aware of the benefits and hazards of the operation, and to hold before our industrial and labor leaders the human factors.

2. The church also has a responsibility for supporting training opportunities in the public schools, and a broadened social security program which will safeguard employment and provide for some income during periods of retraining.

3. Certainly the big task of the church is to be informed about these further developments in our society and aid in making the blessings of automation justly distributed.

SPECTATOR OR PARTISAN

It should be recognized at the outset that the Christian, like any other individual, cannot ordinarily have much influence in the public life of his community, state, nation, or world unless he joins with other persons in some kind of association or organization that is working for ends with which he is in general agreement. Regardless of how well-informed and concerned and sensitive he is, as an isolated individual he is almost completely helpless so far as exerting any influence on public life is concerned.

In politics, for example, it has been estimated that the "nonpartisan" or "independent" voter has only about one tenth as much actual political power as does the voter who registers as a member of one of the two major parties. Many elections are decided, for all practical purposes, at the primary, or frequently still earlier by the party leaders who select the candidates and give or withhold party support. In a community or region where one party is in the great majority, a voter who registers in the minority party has practically no way of making his voice heard in politics. This tends to perpetuate the power of the majority party.

Other organizations also have influence in public life—some of them on political decisions. Again the Christian can make his influence felt through them. But if he really cares seriously about influencing public policy, his decision as to how to do so most effectively cannot be based on the question as to whether to join some group or not, but only upon the question as to which group or groups to join. He has only the choice of being an active participant (which usually means a partisan) or a relatively silent spectator (which sometimes means a victim) in the social, political, and economic forces and pressures of his community and world.

Useful Approaches

1. In the light of the above, it would be well for the group to discuss which groups in their community seem to them to exert the greatest influence in public life. It will likely appear that some groups are more influential on some aspects of the community while others are more influential in other areas. It is a rare community, but not a unique one, in which one group really controls or "runs" everything.

2. It might also be helpful for the group to seek to discover what role its members have in any of these most influential groups. Where does the church, as a church come into this picture of public policy influencing?

III-23 What are the next steps in integration of races in your town and the U.S.A.?

BEGIN WHERE YOU ARE

SPECIALISTS in intergroup relations are not in complete agreement as to which problem is more urgent and which should be tackled first—the problem of prejudice in individuals or the problem of patterns of segregation in society. They are agreed on one thing, however: there is a reciprocal relationship between the patterns of segregation in society and the presence of prejudice in individuals.

That is to say, the fact that no Negroes attend Church X, or live in neighborhood Y, or can find employment in Company Z is not simply a result of prejudice in the hearts of the individual people who make up Church X, neighborhood Y, and Company Z. That there are prejudiced people in these groups probably can be safely assumed. But one of the important reasons why they are prejudiced is undoubtedly because the groups are segregated. Those who are vitally concerned as Christians about racial justice should consider carefully not only the changing of people's racial attitudes, but also the changing of society's and the church's racial patterns.

When members of an all-white church situated in an all-white community say, "We have no racial problem," they are probably talking nonsense. Could a Negro family buy a house in that community ("next door to me?") or get jobs, or join that church? If the answer is anything but "yes," a very real and serious problem exists. Obviously, the solution to this problem will have to be sought by Christians and others who are sensitive, wise, informed, and committed to its solution.

The place to begin may well be, for many, with their own attitudes, knowledge of the facts, and need for shared experiences with others of similar background but from a different race.

Useful Approaches

1. Since most of our attitudes are formed out of our life experiences, it would be well to discover what the racial experience of the group members has been. How many belong to a group in which they regularly associate with members of another race on an equal basis? How many have formed *personal* friendships across racial lines? How many entertain friends or guests of another race at least two or three times a year in their homes? How many have formed their racial attitudes without benefit of such experiences?

2. Read the September issue of SOCIAL PROGRESS.

"THE SEA OF INFLUENCE AROUND US"

In *Ethics in a Business Society*, Childs and Cater tell us that some 200,000 organized community and action organizations, holding more than 17,000 state and national conventions a year, represent a kind of third force in the America power system, distinct from the power of government and business.

These diverse groups, with their local branches and regional offices in almost every county and city in the country, call the shots for much of what Americans believe, practice, and codify into law through their elected representatives. They include not only the Community Chest and the Red Cross, but unabashed "pressure groups" representing the interests of many different groups of people—farmers, industrial workers, chambers of commerce, physicians, veterans, minority groups, and so forth.

Now of course this is the way American democracy works. The churches should encourage the wide dispersal of social and political interest and activity which this third level of the American power system represents. This kind of diffusion of power and policy formation among many sectors of the population prevents the concentration of power and autonomy at the top.

The real question for church people is whether or not they are finding their own primary orientation in these groups or in the churches. Is the church a significant influence in our society or has it abdicated its responsibility in favor of pressure groups which have a shortsighted concept of their own self-interest versus the public welfare? Salt is a preservative of soundness, but if the salt has lost its savor it is good for nothing, and other forces in the organism begin rapidly to take over. Not all pressure groups are destructive, but what constructive alternatives does the church have in the face of those that are?

Useful Approaches

1. Analyze the "pressure groups" in your community: (*a*) How many are supported by church people? (*b*) What are their goals? (*c*) How do they get prestige and power? (*d*) How do their objectives compare with those of the church?

2. Ask the group to enumerate the various ways the church can influence these groups, hinder or enhance their policy implementation.

3. An excellent book on one aspect of this question is *The Hidden Persuaders*, by Vance Packard. Have several of the group review it.

II-25 What can the church do to overcome the results of inequality of standards of living of various peoples in this country and overseas?

POCKETS OF POVERTY

DESPITE the fact that the gap is closing between the standards of living of higher- and lower-income groups in this period of an expanding merican economy, a persistent problem remains. Statistics show that two ears ago 29 million of the 50 million American families had less than 5,000 income, the minimum amount necessary for family living according o one authoritative estimate (Heller Committee Report).

Low wages, poor education, irregular work, broken health, the death or eparture of a father have all made for inadequate budgets in many families. n 1949, 10.5 million of these families received less than $2,000. What could is mean but substandard food, clothing, and shelter?

When we look beyond the borders of the U.S.A. the situation is much orse. Among the nations of the world having a combined population of 8 billion only 20 per cent have per capita incomes over $200; the per apita incomes of 16 per cent are between $100 and $200; while 64 per cent ave incomes of $100 or less.

Three important considerations should be kept in mind: (1) the Christian under obligation to work for such an ordering of economic life that will ake for a more equitable distribution of wealth—this means that he will ject any theory of unlimited economic freedom; (2) the Christian will also ject any theory of totalitarian control and economic planning that de-ecates self-interest and competition under the guise of some spurious con-pt of economic justice and equality; (3) the Christian knows that no egree of economic security can finally obviate the basic insecurity of human istence.

The problems of poverty in this country and abroad challenge the Chris-an faith, but as Reinhold Niebuhr warns, they can only be solved "by cognizing the moral and spiritual resources in the technical achievements n the one hand and by recognizing their limits on the other."

Useful Approaches

1. Ask a visitor from the Public elfare Department to share with e group the situation of selected milies from her case load. What public policies would the group recommend to solve these problems? What is the role of the churches?

2. What suggestions does the group have for formulating Christian standards of living?

III-26 What problems and opportunities do the growing numbe of employed women present to the church?

WOMEN AT WORK

Women have always contributed essential and distinctive labor to th work of the world. Although many were not gainfully employed ou side their homes until the last century, their skills as wives, mothers, an homemakers have been irreplaceable.

The millions of women who are employed today are an essential and di tinctive part of our manpower resources. Without them in the labor forc we could neither produce nor distribute the goods that our nation needs, no provide the educational, health, and other social services that are basic t the well-being of our citizens.

Women are in virtually all occupations—in all professions, in top ma agement and government posts. They are atomic physicists and engineer artists, and automobile mechanics. They serve as ministers and college pres dents, and work efficiently on assembly lines and farms. Few jobs today sti carry the tag "for men only."

Women work to provide for the essential needs of their families, to ed cate their children, to buy a home, to meet medical expenses. An increasin number of women feel that work outside the home is essential to their ow self-fulfillment. With education and work experience before marriage, the feel that they have something to contribute, as indeed they do. Our nation economy grows as the nation's total earning power increases. Consumer dollars are essential to buy the products that flow from our assembly line

Useful Approaches

1. These facts and trends suggest that drastic changes and adjustments may be ahead in all phases of the program of the local church if it is to reach employed women in a significant way. Many churches will need to make new occupational studies of the congregation to see where women are working, and how the church may minister to them. The studies of the laity and the relation of men and women in the churches now under way in th World Council of Churches will pr vide good grist for study and educ tion.

2. In some communities it may important to look into the emplo ment process and opportunities the community. Are women hire trained, and promoted on a nondi criminatory basis, and do men an women receive equal pay for equ work? The church should champi women's rights and interests.

THE CHALLENGE OF COMMUNISM

COMMUNISM is many things—a theory of history and economics, a power movement, a dream of a utopian society, a religion. But a communist is first of all a person and so an object of God's love and our concern.

This should not deceive us. The true communist will use any expedient method, including violence, to establish a world-wide totalitarian society, which Marx and Lenin envisioned as the object of the struggle between the laboring classes and capitalism. As such, the true communist is unquestionably an enemy of democracy—including the institution of religion.

Christians are politically immature when they fail to reckon with the menacing aspect of international communism. Communism is a unified power movement and must be dealt with in its totality.

On the other hand, God has no more given the communist up to the devil than he has given us up. The Christian church is challenged by this quasi-religious movement first, to acknowledge and correct its own faithlessness, secondly, to try to penetrate communist lands with the gospel, which speaks not only to the party members but to millions who are restive under their domination, and thirdly, to beware of the hysteria that makes some patriotic groups lump all social liberals, visionaries, and radical thinkers with communism and espionage.

The church that is spiritually dynamic, politically realistic, and socially concerned *can* do something about communism, but it must have a plan of action and a deep sense of the judgment of communism upon its own life which challenges Christians to minister to the needs and hungers of a desperate world.

Useful Approaches

1. Begin by making sure that everyone understands what communists believe and why. You might assign persons to report on various aspects of communist theory—idea of history, economics, social and religious attitudes, methods of control.

2. List methods which the group thinks the church should use in reaching by word and deed people who live in communist countries.

3. One of the most useful resources for a study of this question is *A Christian's Handbook on Communism* (National Council of Churches, 50 cents). It might be well to provide each member of the group with a copy. Invite a history or political science instructor from a nearby college to participate in one of the discussions of the *Handbook* material.

IV-28 What are the things that cause war and what can be don about them?

SIX OVERARCHING REALITIES

Among the massive realities of today's world that powerfully affect a aspects of international relations are the following:

1. The continuing conflict between the East and the West, between Russi and the United States as the leading national powers, sometimes intensifie to cold war proportions, at other times easing into an uneasy cold peac far and away the chief political fact of our time;

2. The world-wide revolution involving especially the people of Afric Asia, Southeast Asia, and (to a lesser extent) Latin America, compounde of a reaching for status and self-determination and a revolt against Weste arrogance and domination;

3. The population "explosion" by which the world's population will l more than doubled by the year 2000, with the most telling increases occu ring in Asia, Africa, and Latin America;

4. The rapid advent of the atomic age with its vast portent for evil an promise for good;

5. The United Nations, a tremendous venture of faith and daring l which the nations pledge to meet, talk, and work together in the service peace and human welfare, sometimes divided on great issues and alway limited by the power of great nations to override its decisions, but more an more a determinative influence in world affairs;

6. The rising reservoir of good will among the common people of th world, so that in every nation there is an increasing determination that the shall be no more war.

Useful Approaches

1. Every group studying and discussing the question of war should become familiar with deliverances of the General Assembly of the Presbyterian Church in the U.S.A. that deal with international relations. Ask your minister to share with the group his copies of General Assembly pronouncements for 1954, 1955, and 1956.

2. What is the significance fo world order of the six "massive real ties" of today's world?

3. Two important church doc ments pertaining to internation affairs are (*a*) the report of Sectio IV of the Evanston Assembly of th World Council of Churches and (*b* the actions of the Central Committe of the World Council of Churches New Haven in August, 1957.

V-29 What is the Christian responsibility for developing constructive attitudes and uses of atomic energy as one of God's gifts?

THE USE OF ATOMIC ENERGY

THE peaceful atom can provide new sources of power for cities and farms and greatly increase production in areas of the world where water power nd conventional energy-producing fuels are lacking. By pooling nuclear naterials and technical skills in the new International Atomic Energy Agency, reactors can be easily and quickly transported to power-starved ountries to provide cheap sources of power and correct some of the imalances among the "have" and "have-not" nations.

The military uses of nuclear energy pose both technical and moral quesons for Christians. What risks should we take for security? Members of ne Atomic Energy Commission affirm that fallout *is* dangerous—particurly strontium-90, which induces cancer and leukemia and possible changes n the human genes—but some testing of nuclear weapons is necessary for merican security. It is argued that it is better to risk some radiation exosure than to expose the whole country to all-out nuclear war. The General ssembly of the Presbyterian Church U.S.A has repeatedly urged that an nternational agreement be found to end all nuclear bomb testing as well as n agreement for general disarmament.

The World Council of Churches studied the question of nuclear testings nd in July the Central Committee adopted a resolution calling upon the Jnited States, Great Britain, and the U.S.S.R. to halt further testing for a rial period, recognizing full well the risk and the challenge involved.

According to present scientific estimates, the peaceful atom will be useful or medical purposes and for more sources of electric power, but the most ressing issue is the use and control of materials that will go for military urposes.

Useful Approaches

1. Have the group bring in and hare some of the frequent articles in ewspapers and periodicals on the eaceful uses of atomic energy. All ould sense the tremendous revolun the peaceful atom will bring in l areas of life, both in this country and in underdeveloped nations.

2. Look at the pronouncements of the General Assembly for 1954, 1955, and 1956 to discuss the Christian concern for disarmament and the ways the church might proceed to develop constructive attitudes toward international relations in the public and in government.

IV-30-31-32-33-34-35 What are the aspirations of the people o Africa, the Near East, East Asia, Europe, India an Southeast Asia, and the Caribbean and South America What is causing the tension in these areas? How can w as Christians show our concern?

WHERE DO YOU LIVE?

It is a simple fact of modern life that where we live is a large place tha takes in the wide world. Coffee from Brazil, tea from Ceylon, rubbe from Sumatra, oil from Arabia, wool from Australia, silk from Japan leather from Argentina, fabrics from England—our daily use of these an myriad other materials and products means that their places of origin, th centers of processing and distribution, the sea lanes joining the continents are all part of where we live.

A Christian corollary is that we cannot be unconcerned about people i distant places whose lives are bound up with ours in so many ways.

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To compare our American way of life with the ways of life of million of people in other parts of the world is to be confronted with hear breaking contrasts. A 1951 conference on "The American Churches an Overseas Development Programs" described these contrasts as follows "Food surpluses at home, famine abroad; technical equipment here to pr vide nutrition, clothing, housing for our own people, while primitive met ods of production and distribution leave millions elsewhere the victims subhuman standards of living; scientific sanitation and curative and preve tive medicine which are lifting our age-old burdens of diseases, while i other lands preventable diseases ravage human life and shorten its span general education for American youth, while millions of the world's chi dren have no opportunity to learn to read and write; a large and growin share of freedom for us, while multiplied millions in many lands live und tyranny or the threat of it; unprecedented prosperity for most of our peopl while many elsewhere are crushed by poverty from which their own unaide efforts cannot bring deliverance."

The statement went on to say: "These tragic contrasts impose upon u inescapable responsibilities to assist in the economic and social develo

nent of underdeveloped areas. To refuse to accept such responsibilities is to leny our membership in God's family. We belong to it by creation. We cannot seek to desert it and remain children of the one God who created us all nd, in Jesus Christ, seeks the redemption of all in time and eternity. Love f our neighbor, including our enemies, is Christ's will for us. That love inds us to all peoples on earth in sympathy and in dedication to their total velfare. It summons Christians now to decisive, sacrificial efforts in their ehalf."

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IN MANY parts of the world, transformation is taking place so rapidly and so widely that it amounts to upheaval. Dr. George W. Carpenter described he situation in Africa in an address to the Division of Foreign Missions of he National Council of Churches. His words apply with equal force to much f Asia and Latin America. He said:

"It would be a blessing if Africa could have a day, or a year, or perhaps century of repose in which her soul might catch up with her body. But he pace of change is inexorably swift. Never in history has a whole continent been forced to undergo such a complete transformation in so short time. Our own culture here in the West has been changing during the last alf century about as fast as we could take it; yet we have asked the Africans, starting a thousand years behind us, to overtake us in a single eneration. The result is an incongruous mixture of cultures which fascinates the beholder. But underneath are tensions and conflicts that amount to revolution—a revolution that is racial, cultural, economic, social, political, nd religious all at the same time. The complexity of this defies any brief nalysis."

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THE problem of population—too many people and too little food—vexes many countries, especially in Asia, Southeast Asia, and the Middle East. he population of Egypt, for example, has grown ninefold, from 2½ million o 23 million, in 150 years, and continues to increase at the rate of 2 per ent a year, a rate which, if continued, will double the present population n 35 years.

The inbalance in many nations between the availability of food and population, between natural resources and human need, is a basic cause of international tension. World War I and World War II were produced in part y this problem.

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INDUSTRIAL development in one part of the world often, indeed usually, has far-reaching effects in other areas. Dr. Egbert de Vries, of the Institute f Social Studies at The Hague, outlined some of these interactions in an ddress to a conference on the church and society in Germany in the summer f 1956. He said:

"I may cite a few examples of sudden technological change and indica the effect it had on producers, raising them from a very low level to a hig plateau of economic prosperity. In Borneo and the plains of Sumatra th land was so unfertile nothing could grow, not even rice, and there were n people there, until the time of the automobile. The invention of the automobi led to the starting of rubber-growing in Sumatra and Borneo, and by son freak of nature rubber trees grew where nothing else would, and since the the parts of Indonesia that were most backward fifty years ago have becon the most prosperous area of the country. They went through a period of e tensive boom, similar to that in a gold-rush area.

"Or to cite another instance: the sands of Arabia were among the mo backward areas of the world for many thousands of years; then all at one there is a modern industrial development. Oil is discovered under the san and the people don't know what to do with the wealth from the oil. Here th problem is not one of slow development, but of not knowing what to do wi the sudden wealth that comes from technological development.

"There are many other instances more or less on the same lines; th dynamics of world society are at work in Saudi Arabia, Ecuador, an Borneo. They have been working in Chicago and Pittsburgh, London an Amsterdam, but the effects are much more evident in certain areas far awa than in the immediate lands of industrial revolution and development. S we see that, especially in the last century, certain areas suddenly received tremendous economic lift from a technological development somewhere els It is, perhaps, one of the aspirations, one of the hidden hopes, of certai areas that there will be a technological development in the world that wi give them their turn. . . .

"To suggest another example, the Canadians, the Swedes, and the Russian have been working very hard to develop a wheat that would grow in Arct conditions; if that technological improvement in agriculture could be mad vast areas in Canada and the north of Siberia would all of a sudden becon very important agricultural areas. This kind of modern science and tech nique may awaken an area that has thus far been left by the wayside.

"There is also the reverse process, because such a boom in an area ma be very short-lived. Chile had for a long time a monopoly in nitrogenou fertilizers, and there was a time when people believed that the world woul be ruled from Chile, because without fertilizers there would be no food. Du ing the First World War, Germany could not get nitrates for its factorie so at great expense it developed these fertilizers from the air, and toda everyone is doing it and the Chileans have a very hard time to remain i the world market and convince buyers that natural nitrates are better tha those made in a factory. In World War II the Americans had no rubber fro Malaya and Indonesia, and at great expense they produced synthetic rubbe There has been—and still is—a fear in Asia that Americans will put so muc capital into the production of synthetic rubber that natural rubber will con

to nothing. In 1910 there was nothing in Malaya, Sumatra, and Borneo; by 1925 there was a famous rubber boom which by 1930 had started to peter out, and the fear is that perhaps by 1975 there will be no rubber produced there any more. But there are still people in these areas; they are not moving away as a result of the new situation of trade in nitrates or rubber. . . .

"Here we come to a very difficult problem of justice and equity. Is this technological rise and fall a necessity? If so, how do we accept it? Are we at the mercy of these chemists and engineers, these technicians? We can't stop them from going on with their work, and I believe that from the standpoint of our Christian faith there is nothing that should make them stop. But can we just be onlookers and let these things happen, and say it is just too bad that people don't eat potatoes and wheat, and so the farmers become poor and have to move off their farms? Or, that there is no more need for natural rubber, so let the Dyaks of Borneo go back to the swamps?"

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DR. RAYMOND DUDLEY, of the Division of Foreign Missions of the National Council of Churches, has outlined what the people of India want. We should keep in mind that what India needs and her people want are pretty much the same as the needs and wants of nations and people elsewhere in Asia, Africa, and Latin America. This is what Dr. Dudley suggests:

"1. *India wants food.* As a result of two world wars, the division which brought into being Pakistan and the Republic of India, steady increase in population, and certain calamities due to climate, the standard of living in India has fallen. As compared with the situation twenty years ago, the per capita availability of the fundamental necessities of life may now be about 90 per cent. If you were to ask the average Indian whether he wants communisum or democracy, he might well answer, 'We want food.'

"2. *India wants peace.* The Gandhian tradition of nonviolence is strong in many Indians. They abhor the idea of dropping the atomic bomb on thousands of innocent women and children, and charge that it has been used and may still be used on Asians rather than on Europeans.

"Along with this, India needs peace to build up her economy. . . . India does not want to be drawn into World War III on either side. She believes that such a war would be frightfully destructive and accomplish little that is good; furthermore, that it would preclude the accomplishment of good through other means.

"3. *India wants freedom.* She has been dominated by Western nations . . . for two centuries. Since 1947 she has been free and she wants to remain free. She wants to be free not only in a political and military sense, but in an economic sense also. She wants no gifts or loans with strings attached that limit or predetermine her course of action. . . .

"4. *India wants an end to colonialism.* Even today Portugal and France hold portions of the 'subcontinent.' India resents this. She also resents French insistence upon holding Indo-China. She resents action which the

Dutch took in Indonesia. Nehru says: 'No foreign powers should have any colonial territory in the continent of Asia.' . . .

"5. *India wants equality.* She wants *racial* equality. She reacts vigorously against the racial situation in South Africa. And perhaps she would say that next to South Africa the United States is the worst offender with respect to the color question. On this issue she feels that communism, both in theory and in practice, has a far better record than Western democracy.

"India wants equality also in the sense that *respect* and attention should be given to the needs and the opinions of colored peoples and underdeveloped nations. She is no longer content to have the world run by representatives of a (relatively) few and small 'white' nations.

"6. *India wants help.* Perhaps she has not said this in so many words. But in her struggle to develop her economy she does need and want, in one way or another, financial help. She probably feels that when the United States had given so much to help her former enemies (Germany and Japan) she might do more to help her former allies (India for instance!)."

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An area of special importance and sensitivity today is the Middle East. The key issue here is the settlement of the Israeli-Arab dispute. At the heart of the problem is the question of the Arab refugees and the somewhat related though not comparable issue of the Jewish refugees (including 400,000 from Arab lands) who have found haven in Israel.

For a sound, objective review of the Middle East situation, especially of the Palestinian problem, we heartily recommend the February, 1957, issue of Social Progress, "Modern Palestine—Chronology and Commentary."

Useful Approaches

The following key questions have been proposed to guide groups in the study of the aspirations and problems of the people of Africa, the Near East, East Asia, Europe, India and Southeast Asia, or Latin America:

1. Seek out people who have lived in these areas to discover aspirations for their people and their country. What ideas have you gained from books and movies which would give you background on the areas?

2. Make a special study of the problems of the areas from the point of view of the women who live there (for instance: housekeeping, shopping, child-bearing, educational opportunities, political status, professional opportunities outside the home, family health). What are the essential needs there today?

3. Discover the facts about the strength of the Christian movement in these areas. List what you think would be the aspirations of Christians in these areas for their countries.

4. What influence do students studying in the U.S.A. have in their countries when they return home?

IV-36 What is our common Christian responsibility toward "areas of rapid change"?

AREAS OF RAPID CHANGE

THE World Council of Churches has launched an important study of "our common Christian responsibility toward areas of rapid social change." The rapid change areas with which the study is concerned are specifically Asia, Africa, and Latin America.

A factor of vast importance in the social revolution taking place in these areas (change so rapid and so wide in its scope that it amounts in many places to upheaval) is the impact of the West. Urbanization, industrialization, rural development are all powerfully motivated and shaped by Western techniques and practices. The tremendous drive toward national freedom and self-determination (700,000,000 people in Asia and Africa having emerged from colonial status during the last ten years) is inspired largely by the American experience of democracy.

A number of questions require earnest Christian thinking in the churches of the West: What are the effects of rapid social change in Asia, Africa, and Latin America on relations between these areas and the United States? What is the role of participating countries in programs of economic aid and technical co-operation? How should churches exercise their responsibility in shaping Federal policies affecting our mutual relationships with areas of rapid social change? How can churches facilitate the right kind of person-to-person encounter between Americans and the people of Asia, Africa, and Latin America?

A basic method of the study is "ecumenical conversation"—direct communication between persons and groups in the American churches and their counterparts in the younger churches in the areas of rapid change.

Useful Approaches

1. Groups participating in the rapid change study should seek to engage in conversation with persons from Asia, Africa, and/or Latin America, who are visiting, studying, or working in the United States. Nearly 40,000 such persons are in our country at the present time. Visitors from overseas can often help to interpret what is happening in areas of rapid change.

2. A major resource for the study is the April, 1957, issue of SOCIAL PROGRESS, which deals with the transformations taking place in American life. A key question is this: How do these changes affect the nations and people of Asia, Africa, and Latin America?

Special Studies

Special issues of SOCIAL PROGRESS are available on request to the Department of Social Education and Action, 830 Witherspoon Building, Philadelphia 7, Pennsylvania. Each of the following issues deals with a specific social concern. Sessions, men's groups, women's groups, family night discussion groups, young people's groups may want to plan a series of studies on one or more of these issues.

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January, 1956—*Selected Resources on Race Relations*

April, 1956—*Patriotism on the Far Right*

December, 1956—*Worship and Witness*

January, 1957—*Instrumentalities of Faithfulness*

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